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Though the situation in the United States grows, it is 10

—1— Support that the α -factor of natural light training did not produce significant long-term effects, as α -factor is a transient phenomenon and being rapidly passed.

EDITORIAL NOTES.

"I believe in God the Father Almighty Maker of heaven and earth :

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: He descended into Hell; the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and dead.

I believe in the Holy Ghost: the holy Catholic Church: the communion of saints: the forgiveness of sins: the resurrection of the body: and the life everlasting."

The Old and New Testament scriptures present to men at once a Perfect Rule of Life and a Way of Salvation complete in every way. It is God's plan of salvation whereby the most ignorant and most unworthy of men may be reconciled to God and made holy in life and character. The awful character and terrible consequences of sin are described as in no other book. But a Divine Remedy adequate to the mortal character of the disease is also presented. Man is truly represented as to himself helpless to provide a way of escape from sin. God's mercy is evoked by the sacrifice of the "Lamb of God" which taketh away the sin of the world," thus making atonement for sin, so that God is just when he pardons the sinner. The distinguishing feature of the Gospel way of salvation is that Eternal Life is the free gift of God, offered unto every man and efficient to save all who sincerely accept it. It avails not only to free the sinner from the consequence of his sin but also to deliver him from the power and dominion of sin by bestowal of a new heart and a new life of love and purity.

It makes one sadly weary to read the hysterical effusions of such writers as the author of the article entitled *Ramabai Sadan* in the *Arya Messenger* of Feb. 13th. We do not remember ever before reading such a jumble of falsehood, misconception and misrepresentation. Blinded by bigotry, this writer can see nothing in the magnificent charity of a Christian Hindu lady, but a net to entrap unfortunate Hindu children and helpless girls, a prison in which a multitude of children are kept in bondage, "crying for their parents" only to be "silenced by her relentless hands." And all this is a scheme for enslaving upon them the Christian religion! And yet this writer is not ashamed to quote from this lady's own statement that, "Some of the girls preserve caste and I let them do so," plainly showing that every effort is made to secure their natural and religious rights, so that they may be restored to their homes and relatives if they can be found. One wonders whether those in charge of *Aryan Orphanages* ever do more than this. Do they never

strive to make *Aryans* of the girls in their orphanages? Should some magistrate enter such orphanages and ask whether any of the girls wanted to leave and go to their homes, think you there would be no one to say Yes?

Perhaps this writer does not know that those girls or widows, who have given their benefactress *Ramabai* the most trouble are girls whom she has been trying to rescue to a better life. They are not anxious to return to their homes in any sense than that they resent the restraints of the *Kadgaon* Refuge. It would be more to the point if our *Arya* reformers would only take a hand in this kind of work instead of making hysterical cries of "our hearts burn with rage" and "Hercule Mabattist! You who were rescued the whole nation from the hands of tyranny, can you not come to the rescue of your tender babes." The effort to save alive the starving and dying babes of the poor *Chowke* and *Chamara*, the *Dalla* and other classes, who now receive the benefits of Christian charity, might lead them to at least sympathize with the difficulties in the way of the practical philanthropist. The enthusiasm which will enable them to do such work is not born of the narrow prejudice and blind bigotry which would rather see the orphan starve to death than that he should be saved alive by a Christian, or that indifference with regard to the fate of homeless girls which would rather they should spend their lives in sin rather be rescued to purity by a Missionary lady. The love, which seeks to save each from a life worse than death, comes from Him who came to seek and to save the lost.

The credulity of men is illustrated by the widely circulated story that a certain *Alfred Whitney* of *Chicago U. S. A.* is organizing a company to undertake "to tap" the exhaustless store of electricity held in the free ether 17 miles above the earth. By projecting a cable 17 miles into space the connection will be made! This reminds one of the child's effort to capture a bird by placing salt on its tail.

"The American Anti-Cigarette League, which is only two or three years old, now numbers 300,000 members. In *Pittsburg* recently, as the result of a crusade, 15,000 boys and girls were led to sign the anti-cigarette pledge, which is an agreement to abstain from the use of cigarettes and tobacco in any form until twenty-one years of age. Similar crusades in *Toronto*, *Lookaville* and other cities resulted in large accessions to the membership."

"Make your summer religion as sweet and helpful as your winter piety. Whether at home or abroad, let the savor of your grace, love and kindness find expression. Do good as you have opportunity. Let your light shine on all occasions to the glory of God and to the good of man."

To

Sir

Vol. XVI
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To

The Editor Nur Afshân.

Sir: In the Report of the Census of India for 1901, Vol. XVII, p. 143, there is an erroneous statement concerning Mirza Ghulam Ahmad of Qadian. In the brief notice there given of the founder of the Ahmadiya sect, it is said of him that he began his work "as a madman with a special mission to the Sweepers." This unfortunate mistake has called forth a printed memorial addressed to the Lieutenant Governor of the Punjab, in which Mirza Ghulam Ahmad petitions his Honour to rectify the mistake. The Mirza Sahib is, of course, quite within his rights in doing this. Incidentally, the contents of the petition provoke one or two observations.

First, Mirza Ghulam Ahmad points out with considerable warmth and emphasis that it was not he himself, but a certain Imam-ad-Din, who began his work with "a special mission to the Sweepers." He tells nothing about this Imam-ad-Din, except that "he has been my bitterest opponent for over thirty years." A reference, however, to Sir Lepel Griffin's work "The Punjab Chiefs" (new ed. by Massy, Vol. II pp. 49-50) will show that Mirza Imam-ad-Din, the spiritual preceptor of the Sweeper community, is a first cousin of Mirza Ghulam Ahmad. Both men live in the village of Qadian and, according to report, in houses separated only by a partition wall. The confusion of two men so closely related as regards both family and place of abode was therefore an easy mistake to make.

Secondly, the Mirza Sahib takes special pains to clear himself from the charge of having anything to do with a people so degraded and despicable as the Sweepers. He says in the memorial: "The Sweeper class is specially associated with crimes, and to represent me as connected with that class, when there is not the slightest foundation for such a charge, is to represent me as being in a state generally considered disgraceful," and again, "My principles and doctrines, which I have been preaching since the very beginning, are morally to exalt and spiritually to exalt that they are not suited to, and accepted by, even Muhammadans of a low type and bad morals, to say nothing of the Sweepers, but are accepted only by intelligent and noble-minded men who lead pure and angelic lives." Now Mirza Ghulam Ahmad claims to have come in the "spirit and power" of Jesus Christ, and so to be *like* Him. But Jesus Christ, when criticized for mingling freely with the depressed classes of Palestine, replied: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners" (Mark II. 17). The title "Friend of publicans and sinners" (Matthew XI. 19) bestowed on Him by His enemies has ever been one of His noblest titles. A similar title has been conferred on Mirza Ghulam Ahmad by mistake. He makes haste to disclaim all right to it. He tells us that only "intelligent and noble-minded men who lead pure and angelic lives," believe on him. He seems to deny having any mission to, or message for, the lowly and despised. On the other hand, his cousin and neighbour Mirza Imam-ad-Din has laboured in a humble way to instil principles of self-respect, cleanliness, honesty, thrift, etc. into the Sweeper community. As a proof of this, see his pamphlets *Did-i-Haqq*, *Ittihadnama Lalheyida* and *Gul Shishta*, all addressed to the Sweepers. Thus, in the matter of sympathy with the depressed classes, Mirza Imam-ad-Din must be pronounced a better analogue of Jesus of Nazareth than his more ambitious cousin Mirza Ghulam Ahmad.

H. D. Griswold.

We have need to use all the common sense God has given us as well as the grace.—John Wesley.

THE SUBSTANCE OF THE AD-GRANTH.

The Ad-Granth is the religious book of the Sikhs and has been written in the Panjabi language by Nanak and his followers. The Sikhs consider it a very holy work and read it with great reverence, but they do not understand its real meaning.

In the Ad-Granth, it is not taught that one should worship the Hindu gods or incarnations or any sadhus or ascetic men. It is frequently mentioned that they ought not to be worshipped. It is said that no one can obtain salvation by pilgrimages or ablutions or religious ceremonies. The observance of caste is forbidden. Many instructions are given to hold worship on Sundays.

We find from Ad-Granth that when all men became sinners and diseased, God gave up his own Son to remove their sins and diseases. The Son of God left His glory and exalted position and became a child. He went about from place to place and preached the gospel, healed the sick, forgave the sins of the sinners and even raised the dead to life. The name of the Son of God is Jesus, that is Saviour or Hari, because he removes the sins of the world. This Ad-Granth is composed to give an account of this Hari.

His disciples left Him, when they saw that he was bound by the wicked people. Hari offered Himself to remove the sins of His people. He was crucified. He was abused by wicked men. They spat upon Him. He was buried and rose from the dead and went into Heaven, while many people were looking at Him. He will come back at the end of the world, and seating His disciples beside Him, will judge the quick and the dead. He will reward the good and punish the wicked and will receive His people into Himself.

This is the substance of the Ad-Granth, but no one understands it up to the present time. I have been engaged in studying this work for the last 30 years. With great trouble and at much expense, I have published a book in English dealing with this work, called "Hari Chardra," which is still for sale. I have now got ready for publication a small book called the "Key to the Ad-Granth," which gives a full account of the Ad-Granth. Those who read it, will fully understand the meaning of this religious book. I hope to be able to publish this book in a short time.

If any one wishes to understand more about this book, I shall be very glad to explain it more fully to them, if they only communicate with me. I shall be happy to meet them at any time and at any place they may choose.

Paadit Walji Bhai, Bored,
Zolah Kaira
Bombay Presidency.

The American Anti-Cigarette League, which is only two or three years old, now numbers 300,000 members. In Pittsburg, recently, as the result of a crusade, 15,000 boys and girls were led to sign the anti-cigarette pledge, which is an agreement to abstain from the use of cigarettes and tobacco in any form, until twenty-one years of age. Similar crusades in Toronto, Louisville and other cities resulted in large accessions to the membership.

Resignation is putting God between one's self and one's grief.—Madame Swetchlow.

Question and Answer.

Question.—Is righteousness not necessary for entrance into the kingdom of Heaven? Jesus speaks only of believing. He said he had come to call not the righteous but sinners. Does it then make no difference in Jesus' eyes whether a man is trying to be good or not?

Answer.—The words of Jesus which you quote should be read in their context. Jesus, breaking all convention, scribes had just called a tax-gatherer to be a disciple. This tax-gatherer had made a farewell feast, and invited to it not only Jesus and his disciples but also many "tax-gatherers and sinners." Horrified at the sight of a religious teacher consorting with such people, certain Pharisees were murmuring against Jesus because he who claimed to be a religious teacher was eating with tax-gatherers and sinners. Jesus overhears their remarks, and meets it with a proverb:—"It is not the whole that need the physician." Where should the religious teacher be but among those whose need of religious teaching was obvious? He, at any rate, whatever their recognized Rabbi (Gurus) might do, made that his principle. His mission was not to righteous people but to sinners. Whether there are any righteous people or not is a question he does not here raise. The Pharisees divided Jews into two classes, righteous and sinners. Whether those whom they called righteous needed his ministrations or not, they could not deny that those whom they called sinners did. Why then murmur that he associated with these?

Reference may be made to a similar incident towards the end of Christ's ministry. Passing through Jericho he spoke to a rich tax-gatherer words which led him to make restitution fourfold for all his wrongful exactions, and to change his life. Jesus went to his house. Here also Scribes and Pharisees murmured, saying, "He is gone to be a guest at the house of a man that is a tax-gatherer and a sinner." To this Jesus' answer was that his intercourse with sinners was abundantly justified by its results. This man whom the Pharisees by their treatment of him as a moral and social outcast were condemning in his "lost" condition, had by Jesus' treatment been restored to the family of God. And whatever the Pharisees might say and do, this was the work that Jesus came to do. For the Son of Man came to seek and to save the lost. Elsewhere he showed that the Pharisees also were lost; but here, in meeting their challenge, he is ready to take them on their own ground. "A lost man," said they of the tax-gatherer—"therefore we leave him alone." "A lost man," said Jesus—"then he is one for me to seek and to save."

There is this possibility about lost men, as distinguished from lost asses or even lost sheep, to take two well-known illustrations, that their conquest is necessary to their recovery. Their Saviour may follow them, but men may resist his efforts to win them back. They may refuse to return home. In a man's salvation, both he and God are concerned. "No man," said Christ, "can come unto me, except the Father draw him." But he also said to certain men, "Ye will not come unto me." God may draw us and we resist the attraction.

Now, if your question means, Does it then make no difference in Jesus' eyes whether a man is willing to be good or not? the answer is clear. He can do nothing for a man who refuses to listen to his call, who loves evil and will not forsake it. But if your question means, Does it then make no difference in Jesus' eyes whether before the time when he hears Christ's call a man has been leading a moral

life or not? The answer is, practically no, regarding salvation. No. In Jesus' eyes, he is a lost man whom the Saviour has followed up. And all matters whether he is ready to say "Yes" to Jesus' question, Will then let me carry thee home? There may be differences in the degrees of sinfulness between one man and another. Though knowing as little of the circumstances of each, we have no qualifications for assessing others' guilt. "All have sinned and come short of the glory of God." There is therefore no difference in our need of salvation. To speak of a sinner's righteousness is impossible. As Paul said, "Our righteousness is as filthy rags." Whatever our conduct may have been in our particular, we cannot stand in the presence of God and claim righteousness. To think of ourselves as righteous can only be a snare to us, for it would proceed from us the all-important fact that we are sinners, and therefore need a Saviour, and would therefore lead us to miss the salvation that is offered to us in Christ. The hope for us is to recognize that we are lost; then we may be willing to let Christ restore us to our home.

The following verses are sound—

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him,
This He gives you,

'Tis the Spirit's rising beam,
Come, ye weary, heavy-laden,
Bowed and mangled by the fall,
If you tarry till you're better,
You will never come at all.
Not the righteous,
Sinner, Jesus came to call.

At the same time, Jesus is not blind to differences of character. Though, as regards our need of salvation and his ability and willingness to save, we are all alike, yet in his discernment of what we are, he marks shades between us which evade human discrimination. He knows us thoroughly, and he can weigh our souls as no one else can. He loves all that is lovable and appreciates all that is good in us. Yet if we will not let him, he cannot save us. Strange as it may seem, it is definitely recorded that Jesus loved a man whom he could not save. An earnest, sincere, outwardly religious, apparently blameless young man came to Jesus, and Jesus having heard his story and having looked on him loved him. Yet when Jesus called him to be his follower he would not bring himself to deny himself of his wealth, and he went away.

In this answer, we have not pretended to deal with all the questions. We have practically kept to what is, we believe, the essential and essential point, is salvation possible for a man who has been a notorious sinner, as well as for one who has lived a dissolute life? Our answer is emphatic: Yes. But one point we may incidentally guard. To assume that one may sin without inquiry would be a fatal error.

Nothing has caused more ruin to young men than the terrible delusion that there is no harm in "sowing their wild oats." If any one wishes to see the immediate results of such folly, let him read the story of Esau in Genesis, chapters XXV. and XXVI.

One thorn of experience is worth a whole wilderness of warning.—Lowell.

Our sorrows may seem to wipe out the stars, but they can never blot out the Bible, our compass.—Ham's Horn.

THE FEET OF A TRACT

At a railway station, not far from Bath, an old clergyman, walking on the platform while waiting for the train, gave away a few tracts, and one to the station-master, with a kind word about his soul.

The next time that minister visited that station, the master came to him, saying, "Sir, have you any objection to call and see a dying man?" "I shall be most willing," was the reply. "Where does the poor man live?" The station-master pointed to a cottage in the distance, and the promise of an early visit was given.

The giver of the tract found the dying man in the last stage of consumption, confined to his bed, with a terrible cough.

After a little conversation, the man told him of a remarkable vision or dream. He said that he had for some time been suffering from a great weight of sin upon his conscience; it was like a mountain. In the vision or dream he seemed to see Jesus Christ crucified on the cross, and His blood flowing down from His wounds. In some mysterious way, the blood appeared to touch his mountain of sin, and it melted away. "But here am I, like a naked child, lying at the gates."

He seemed troubled that he could do nothing. When the minister probed him a little, to see if the man had living faith in the atoning blood of the Lamb of God, and truly been born again by accepting Christ for His Saviour, "Yes," he said with confidence; "for the heavy burden of sin is quite gone ever since I saw the blood. But what can I do to show my gratitude? I cannot leave my bed, and I am like a naked child lying at the gates."

He could not see God's beautiful clothing of righteousness, of which he felt his need; and this opened the way for the clergyman to speak of the righteousness of the Son of God, telling him that he was very unlike a naked child. What would he think of a mother saying to a new-born infant that it must work for its clothing before its nakedness could be covered? "Very unusual, sir," was his reply. "True," said the minister, "and He who gives the mother wisdom to provide, and, if a rich mother, a beautiful robe for her child, has already provided the best robe of righteousness for each one of His little ones who believe in Jesus Christ. 'For their righteousness is of Me,' saith the Lord. It is also written, 'Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,' as well as redemption."

The dying man drank in every word, for it came to him like a new revelation of Divine love. After prayer, the clergyman left him to meditate upon God's Word.

A few days elapsed, and then he paid him another visit, and found a very happy change. With a bright face, his first word was: "I see it all clear now, sir; Jesus Christ is everything my soul requires to fit in for heaven. He has done it all. He has not only saved me by His blood, but also clothed me in His own robe of righteousness, and I do rejoice." He was triumphing in Christ's completeness for salvation.

Soon after, he was called to his heavenly home. His wife and children standing round his bed listened to his dying testimony. He begged his wife to take up his children in the fear of God, to meet him in heaven.

The Christian.

He was of the great society of Esauagers, who make the wheels of the world go round. May power be given to their elbows.—S. R. Crockett.

PURIM IN MODERN JERUSALEM

BY MISS E. E. BOWELL.

It may be interesting to know that the story of Esther, and her deliverance of the exiled portion of her nation from the cruel plot of Haman, is still commemorated in Jerusalem every year. As soon as the stars appear in the sky, after sundown on the fourteenth day of the month Adar, the celebration commences vigorously. All the Jews resident in the Holy City illuminate their houses with candles, to show that they have no fear of attack from their enemies, as in those long-ago days of oppression.

Soon they begin to gather in their various synagogues; and, as a recent writer estimates that there are some, forty-two thousand Jews in and around Jerusalem, the crowds are great upon this feast of Purim. The reader, standing in his place, reads to the congregation the whole book of Esther. Whenever he comes to the name of the hated Haman, the people all stamp their feet loudly and cry, "May his name be blotted out!" while even the children present, who each have been provided with shoes, upon which the name of Haman is written, set to work to rub these together until the name of the accursed enemy of Israel is literally rubbed out, and the shoes left blank again.

The next morning a further service is held. After the prayers for the day, the seventeenth chapter of Exodus is read, from verse eight to sixteen, which describes the defeat of Amalek and the holding up of the hands of Moses by Aaron and Hur, until the heathen foe was destroyed. This is because of the Jewish tradition that Haman was an Amalekite by descent. Then the whole Book of Esther is read again, and the religious part of the great feast is now over.

But the secular part then begins. It is somewhat like a Christmas celebration, this festival of Purim in Jerusalem. Everyone exchanges presents, and the noise of rejoicing is heard everywhere through the narrow streets of the Jewish quarter. The children are supplied with generous quantities of sweet things and the whole family then sit down to the most ample feast that their means can afford. There is no danger, indeed, that any Jewish child in the sacred city of his race will ever forget the tale of the Persian queen's triumph over the wicked favorite of Ahaseverus, as long as this national day is so fully and joyfully observed.

SCIENCE AND INDUSTRY.

The minuteness of some of the screws made in a watch factory may be measured by the statement that it takes nearly 150,000 of a certain kind to weigh a pound. Under a microscope they appear to their true character—perfectly finished bolts. The pivot of the balance wheel is only counterbalanced by an inch in diameter, and the gauge with which pivots are checked measures to the ten-thousandth part of an inch. Each jewel hole into which a pivot fits is about one-fiftieth of an inch larger than the pivot, to permit sufficient play.

The finest screw for a small sized watch has a thread of 200 to the inch, and weighs one one-hundred and thirty-thousandths of a pound. Jewel chips of sapphire, ruby or garnet are first sawed into slabs one-fiftieth of an inch thick, and are shellacked to plates so that they may be surfaced. Then the individual jewels are sawed or broken off, drilled through the centres, and a depression made in the convex side for an oil cup. A pallet jewel weighs one one-hundred and fifty-thousandths of a pound.

a roller jewel a little more than one two-hundred-and-fifty-thousandths. The largest round hair-spring steel is four-hundredths of an inch in diameter and about nine-hundredths of an inch in length.—*Detroit Free Press.*

ANTS ON "HORSEBACK"

A French traveler has discovered a new species of ant in Siam, or at least a new trait that he has never before seen recorded. The creatures were small, of a gray color, and lived in damp places. They traveled often in troops which seemed to be under the direction of a commander, who rode on "horseback." M. Malouin, the Frenchman, who noticed this peculiarity, was attracted to these groups by discovering that each company contained a large ant that traveled more rapidly than the others. Observing them more closely, he noted that each large ant always carried a small gray ant upon its back, though the remainder of the troop were on foot. This mounted ant would ride out from the line, travel swiftly along the column from head to rear, and apparently overlook their maneuvers. M. Malouin concluded from what he saw that this species of ant while on its travels, is under the direction of a commander, though such "ant-herds" as the general rides must be rare and valuable, for he scarcely ever found more than one mounted ant in a colony.

AUTOMOBILES FORBIDDEN

The United States Consul at Tangier has just explained why no automobiles can be used in the African kingdom of Morocco. The Sultan Abdel Aziz has issued an edict forbidding any of his subjects from using this machine. The French government presented a fine automobile to the Sultan and sent over an expert chauffeur to run it for him. The potentate was charmed by the new means of covering the ground, and it looked as though horses and state carriages would go the stable for good.

But one day, when the Sultan was splashing along the road, the machinery got out of order and the carriage escaped from the chauffeur's control. Then a tire exploded and the steering gear refused to work. The machine ran away. The Sultan was thrown out violently and badly shook up and disfigured. As soon as the Sultan reached the royal palace, he sent his royal blacksmith, with three able-bodied aids, all armed with royal sledge hammers, with orders to beat the auto into fragments. Then the Sultan issued his imperial edict, forbidding the use of these dangerous motors in the kingdom of Morocco.

The Horseman.

Antiquity and Frequency of Appendicitis

This disease is by no means new, if we are to credit the researches of a Frenchman, M. Lacombe, who claims to have discovered that cases of it existed in Egypt under the Pharaohs. Says the *Revue Scientifique*:

"It has long been confused with peritonitis, typhilitis, intestinal catarrh, and with disease of the liver, kidneys, and ovaries. At the Trousseau Hospital from 1685 to 1883 there were noted 470 cases of peritonitis. From 1885 to 1893, in the same hospital, after appendicitis had become recognized, there were 443 cases of it—about the same number. Appendicitis is thus not any more frequent than in the days when it constituted a good part of the acute of

peritonitis of unknown cause. Appendicitis is a microbial disease. * * * Its causes are numerous. * * * The influence of intestinal worms has been noted by Metchnikoff. 'These worms,' says M. Lacombe, 'have been found by my colleague, M. Goutillier, in 125 cases, or thirty-five per cent of those examined.' The worms may cause appendicitis by introducing into this organ the microbes with which their bodies are covered."—*Translation made for The Literary Digest.*

It is beyond the limit of any merely human descriptive powers to do justice to the timber wealth of the Pacific Coast. It has been calculated with reference to British Columbia alone that at the present rate of consumption it would take 700 years to exhaust the most available supplies of timber; and as under the husbandry of nature, forests will renew themselves in less than 100 years, the calculation is merely a way of indicating that the timber resources of the Pacific Coast are practically inexhaustible.

SOME MOTHER'S CHILD.

At home or away,
In the alley or street,
Wherever I chance
In this wide world to meet
A girl that is thoughtless,
Or a boy that is wild,
My heart echoes softly:
It is some mother's child.

And when I see those
O'er whom long years have rolled,
Whose hearts have grown hardened,
Whose spirits are cold,
Be it woman all fallen,
Or man all defiled,
A voice whispers sadly:
It is some mother's child.

No matter how far
From the right she hath strayed;
No matter what road
Dissonance hath made;
No matter what elements
Cankered the pearl;
Though tarnished and sullied,
She is some mother's girl.

No matter how deep
He is smitten in sin;
No matter how much
He is shunned by his kin;
No matter how low
Is his standard of joy;
Though guilty and loathsome,
He is some mother's boy.

That head hath been pillowed
On tenderest breast;
That form hath been wept o'er;
Those lips have been pressed;
That soul hath been prayed for
In tones sweet and mild;
For her sake deal gently
With some mother's child.

Selected.

CHRISTIAN LITERATURE.**MISSIONARIES AND WORKERS**

are earnestly desired to specially examine the following publications for Muhammadans and Hindus :

PICE TRACTS FOR MUHAMMADANS.

These tracts are printed in Demy 8vo. size and contain about 16 pages each. They are bound in neat attractive paper covers. The titles are as follows :

1. THE FATIHAT. 2. THE INTEGRITY OF THE GOSPELS. 3. THE QURAN. 4. MUHAMMAD. 5. JESUS CHRIST. 6. CHRIST ON MUHAMMAD. 7. THE SINLESS PROPHET. 8. THE DEATH AND RESURRECTION OF CHRIST. 9. PROPHECIES REGARDING CHRIST. 10. THE TRUE ISLAM. 11. ISAAC AND ISMAEL. 12. ON PRAYER (Namaz). 13. ON FASTING (Rozal). 14. THE TEN COMMANDMENTS. 15. THE NAMES OF GOD. 16. THE PARABLES. 17. WHO IS OUR INTERCESSOR? 18. WAS THE GOSPEL (INJIL) ABROGATED? 19. GOD OUR FATHER. 20. HIDAYAT-UL-MUMTAHIN.

PICE PUBLICATIONS FOR HINDUS.

1. ETERNITY OF THE VEDAS.
2. ANIMAL WORSHIP.
3. TRUE AND FALSE CHARITY.
4. NECESSITY FOR CLEANLINESS.

OTHER PICE PUBLICATIONS.

1. BIBLE PLAN OF SALVATION : A CATECHISM in Persian, Urdu especially suited for Sunday and Mission Schools.
2. and 3. The Same Catechism in Roman Urdu, and Gurmukhi.

THE ANNA SERIES IN URDU.

1. TRANSMIGRATION OR ETERNAL LIFE, WHICH ?
by Rev. G. L. Thakur Das.
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